

VERMONT TELEGRAPH.

TWO DOLLARS PER ANNUM.]

BY ORSON S. MURRAY.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."
BRANDON, WEDNESDAY, APRIL 1, 1840.

[PAYABLE WITHIN FOUR MONTHS.]

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VERMONT TELEGRAPH.

BRANDON, SATURDAY, MARCH 28, 1840.

"LO THE POOR INDIAN!"

The facts disclosed in the communication below, in relation to the extermination of the aborigines of this country, are not only a foul blot on the Christian name, but a gross scandal on human nature. It is another part of the same horrible crusade that is now making use of blood-hounds for the extermination of another portion of these noble sons of the forest. Christian! Christian!! Listen to the lacerations of these savages—so called—that your fellow Christians, by name, cease to poison, and infuriate their savage brethren with liquid fire! Listen, and be ashamed for your race. Be in prayer to God that "such a nation as this" may be brought to speedy repentance.

Thank the writer for this communication. Hope to hear from him again.

IOWA TERRITORY, Feb. 20, 1840.

Mr. Murray:—For more than twenty years I have been a wanderer, but have never ceased to remember with affection the green hills, and rugged mountains of my native State; and have often turned an eye of hope to the fastnesses of Vermont, consoling myself with the wish that, should the fate of the cities of the plain overwhelm the south and the west, I might once more escape to the scenes of my childhood, and breathe the air of freedom, amidst the homes of freemen. For years I have felt that freedom of speech and of the press were, though among the boasted constituents of my birth-right, things which I did not possess in perfection. I can not speak and write and print, as a son of the Green Mountain State should do, because the heavy hand of the dominant party in politics is over me, and after reiterated crushings and recalcitrations I cannot but feel in my inmost heart that a *burnt child will dread the fire*. Your paper I have long considered as unshackled and manly at least as any other, and when the indignation pent up within me has struggled for vent, I have often thought your columns might afford a channel through which to unburthen my full soul. Can you and will you speak one word for the crushed, oppressed, insulted and fast wasting remnant of our Indian neighbors? Or will the strong grasp of human power, (the power which we ourselves as the freemen of the United States in virtue of our elective franchise create, and for whose exercise we are accountable) throttle you and suppress your voice of remonstrance and warning, as it has heretofore that of your unworthy correspondent? At all events, I have mused long and dependingly, and feel authorized to unburthen myself, if but to your private ear, though I would be glad that the citizens of my native State might also hear my voice of warning and admonition. I have sojourned long, and traveled widely among our slave-holding and Indian-hunting States, and Territories of the South and West; and the black cloud of vengeance which twenty years ago appeared to my eye but as a man's hand, now overspreads the whole heavens and is, I cannot but fear, fraught with impending ruin to our beloved land. But I may not enlarge, because I need all the space my sheet or yours can afford, for facts. If these will not speak to the hearts of our fellow citizens and awaken a redeeming, self-acquitting energy within them, declamation certainly will not.

Permit me, therefore, to give you, in the briefest possible form, some account of one tribe of emigrated Indians, now resident in the western portion of Iowa.—The sketch will necessarily include incidental notices of other tribes, and mostly of those indigenous to the soil they now occupy, among whom the former have been introduced by the fostering hand of their Great Father, the Executive of the United States. The Potowattomies* of Illinois and Michigan, including a few Ottawas and Chippewas, as is well known to your intelligent readers, by several treaties held at St. Josephs, Chicago, Milwaukee, and other places near the south end of Lake Michigan, ceded to the United States their lands in that country, accepting in lieu, a tract of 5,000,000 on the east bank of the Missouri river, and north of the State of Missouri, together with large cash annuities and very liberal allowances as is customary in such cases for agricultural improvements, schools, &c. &c. Oh, that I could make you understand, how these treaty stipulations have been carried into effect!! But the task would be hopeless. None but an eye witness can know or understand to what extent the benevolent designs of the people of the United States in their large and liberal benefactions are frustrated, and worse than defeated, by the manner of their application. I appeal unhesitatingly to every Christian missionary and every uninterested man, on or beyond the Indian frontier, in support of the position, that the millions annually expended by the States for the alleged object of carrying into effect Indian treaties, would for all purposes of practical benefit to the tribes, be incomparably better applied were they sent to the depths of the sea. But to return to the Potowattomies, whose removal to the tract they now occupy, as you are probably well aware, cost the Government more than 2,000,000 of dollars. Soon after their arrival in their new homes they respectfully solicited their agent, and through him the Department of Indian Affairs at Washington, for the fulfillment of such of their treaty stipulations

*This is a different orthography of the name from what I have before seen; but the writer's orthography is better than my own; to know what the orthography should be.

as promised the agricultural assistance necessary to enable them to resume their labors for support of themselves and families. They were answered among other things, that a large invoice of looms and spinning wheels had been purchased with their money and stored at St. Louis, and as there was not a pound of wool, flax or cotton, or other spinable material in the nation, they were requested to go south and examine the country west of the State of Missouri and see whether it would not suit them to become a member of Elder McCoy's congregation of Indian States about to be erected in that delightful land of woodless plains and waterless rivers. The Potowattomies made the desired exploration, and through their intelligent Chiefs, B. Caldwell, Piensh Le Clerc, Pahdegoshub, and others, answered, that they were content with the lands they had acquired by former treaties, and again respectfully and confidently urged the fulfillment of those treaties on the part of the United States. Through an individual then with them as agent of the Government, they made many most earnest appeals, that whiskey, the great bane of their race, the deadliest of all their enemies, might be kept from them. At the suggestion of some of their principal chiefs they formed a temperance society, on the principle of total abstinence from all that can intoxicate, which numbered among its members by far the larger part of the leading men in the tribe; and when the great dominant power, which rules all the Indian country with a rod of iron and by some other instrument (probably the ballot box) exerts a paramount sway at Washington—when this great sovereign authority, I say, demanded license to trade among them, the reply of the chiefs given after due consideration and in great sincerity was,—No, tell him, we know he has plenty of whiskey at Post Oto, and if we want it we can go there and buy. Our determination is, not to have any liquor sellers among us.—This decision being made known at Washington, it was forthwith discovered that the perilous condition of the Osages rendered the presence of an humane and intelligent agent necessary among them, and the individual who had, been instrumental in giving utterance to the *anti-um* sentiments of the chiefs was sent on his travels to the Neosho. The Potowattomies, mean time, applied themselves, according to their ability, to preparations for cultivating their lands, justly apprehending that their small domain of 5 millions of acres, hemmed in as it is, by hordes of powerful and hostile hunters, would not afford game enough to feed them, after the year's provisions allowed by the States should be expended. It is but justice to them as a people to say that at this time, their conduct in all their intercourse with the few whites in the country, was conciliatory and judicious, and that they were rapidly establishing habits of friendly intercourse and good understanding with all, even their hereditary enemies the Sioux, whose delegates they received with kindness and dismissed in safety.

Let us now turn a leaf, and glance at their present state. I copy from the journal of a gentleman of character and veracity, an intimate friend of their principal chief, who is now, and has for a long time been resident among them, but whose name I withhold, lest the strong hand of power should crush him for having an eye to see, and a heart to feel, and a pen to write. Some slight peculiarities in the diary will be explained by a knowledge of the fact, that the author speaks and writes English as an acquired tongue.

"POTOWATTOMIE NATION,"

Jan. 7, 1840.

Most Dear Sir and Friend:—I keep a journal of the most remarkable events which take place around us. They are rather of a gloomy nature, disgusting and discouraging. I intend, however, to give you a short sketch of these, and I dare say your regret of having left the Council Bluffs, when being made acquainted with the abominations of the place, will instantly vanish.

May 10. Maj. D. held a council at Bellevue with the Pawnees. An Iowa waylaid a Pawnee, took his scalp and escaped. Paid to the Pawnees a hundred dollars in goods for the body, obtained the honorable title among his own people, of a distinguished brave and warrior.

12. Majors D. and D. held council with the Potowattomies, and proposed an exchange of country. The Indians unanimously refused to treat, and declared upon the wampum belt [equivalent to an oath among the whites] that a great majority of their brethren being absent, they could not and would not enter into any engagements. They expressed, in the meanwhile, a desire to see all former treaty stipulations fulfilled. Whiles former engagements on the part of the Government were postponed from year to year, they had no inclination whatever to enter into a new bargain.

24. A war party of Sauks discovered three lodges of Onawhaws on the head waters of the Boyer, consisting of nine men and twelve women. Their friendly invitation to smoke was accepted by the latter, for they believed them to be Potowattomies. The men were treacherously murdered by the Sauks, and the women led into captivity. Danced nine days around the scalp post in the great Sauk village. Great hurrah for Indian braves!

25. Two Potowattomies were killed on the Osage river in a drunken frolic.

27. Three Potowattomies drowned in the Missouri. Supposed to be drunk.

28. A Potowattomie was poisoned on Mosquito Creek, whilst drunk. Many of these Indians appear to be well versed in the knowledge and use of poison; they apply it with a wonderful skill against those they find in their way.

30. Arrival of the steamer, Wilmington, with provisions. A war of extermination appears to be preparing around the poor Potowattomies. In the face of treaties and assurances of protection against all foes, fifty large canoes have been landed ready charged with the most murderous grape shot, each containing thirty gallons, *videlicet*, whiskey, brandy, rum, alcohol. The boat had not left its moorings when the skirmishes commenced. After the fourth, fifth and sixth discharges, the confusion became great and appalling. In all directions men women and children were seen tottering and falling. The war whoop, the discordant drunken Indian's song, cries, savage roarings, formed the martial chorus. Quarrel succeeded to quarrel, a shower of blows soon followed. The club, the tomahawk, spears, butcher-knives brandished together in the air. Strange! Astonishing!! In this dreadful affray a man only was drowned in the Missouri, another severely stabbed, and several noses lost.—(the prominent point you well know Potowattomies particularly aim at in their drunken frolics.) I pass over in silence, for fear of being too long, a whole series of minor scratches, cuts, bites, bumps, bruises, breaking of arms and legs, the loss of teeth, eyes, ears, fingers, and many other numerables. I shuddered at the deed. A squaw offered her little boy for sale, four years old, to the crew of the boat, for a few bottles of whiskey. I know, from good authority that upwards of eighty barrels of the abominable stuff are on the line of the State ready, to be brought in at the next payment. No agent here seems to have the power to put the laws in execution. Poor sign of the times!

31. Drinking continues. Drunkards with [by] the dozen. Indians are selling horses, blankets, guns, their all, to have a lick at the canoe. Four dollars a bottle! Plenty at that price! Detestable traffic!!

June 3. A woman with child, mother of four young children, was brutally murdered this morning at the Issue House.—Her body presented a most horrible spectacle of savage cruelty. She was literally cut up.

4. Burial of the unhappy woman.—Among the provisions placed in her grave were several bottles of liquor. Not a bad idea, if all had been buried along with her.

5. A Sauc killed by a drunken Potowattomie. The murderer, after the perpetration of the deed, was mortally wounded by his own father-in-law. Indian method of redressing wrongs.

6. Rumor. Four Iowas, three Potowattomies, one Kickapoo are said to have been killed in drunken frolics.

7. Attempt at murder. A Potowattomie was discovered while in the act of killing his aunt, our next neighbor.—Timely assistance: a knock down prevented him.

11. Another Bluff accident. Severe scalding. An Indian drew his knife to stab his companion, when another friend without the least ceremony or hesitation, poured over the aggressor's head a full kettle of boiling soup. The unhappy man escaped death narrowly—lost all his hair, and will, as long as he lives, present a melancholy appearance among his kindred.

15. A monster in human shape, on the Mosquito, a savage, returning home from a night's debauch, wrested his infant son from the breast of his mother and crushed him against the post of his lodge.

17. Pekachabbe, another Mosquito Potowattomie, shot an Indian through the thigh, merely for the pleasure of killing, and finished the unhappy man with the butt of his gun, literally pounding the head to atoms. The nephew of the murdered individual, as a matter of course, stole up to Pekachabbe's camp, found him lying down apparently composing himself to sleep, and shot him instantly thro' the head. This whole affair was settled within a few minutes' time.

18. Arrival of Sub-Agent Mr. C. His presence seems to keep the whiskey sellers in some awe. 'Don't know what he might or will do.' The best is to secure all the liquor in cages (or Caches) all vent at it. The many murders committed act powerfully upon the minds of the Indians. They begged the agent in council to prevent the poison from being bro't to them.

20. A young brother of Mr. — killed the assistant blacksmith of the Potowattomies, a Mr. Chase, an old man. He shot him through the head whilst asleep. Some previous quarrel had existed.

July 6. A fatal encounter took place lately between the Onawhaws and Sioux of different bands originating in the stealing of a few horses by the latter. About forty are said to have been slain on both sides.

7. The son of the Prophet of the Kickapoos killed the blacksmith of the nation. It is said the white man was the aggressor.

Aug. 8. Arrival of the Steamer, St. Peters, with the annuities.

On the 15th, the ninety thousand dollars were divided to the Indians. Great gala. Wonderful scrapings of traders to obtain their Indian credits.

20. Since the day of payment drunkards are seen and heard in all places.—Liquor is rolled out to the Indians with [by] whole barrels and sold even by white men in the presence of the agent. Wagons loaded with whiskey arrive daily from the settlements and along with it the very dregs of our white neighbors, voyagers of the mountains, drunkards, gamblers and worse. Three horses have been brought to the ground and killed with axes. Two more noses were bitten off, and a score of other horrible mutilations have taken place. One has been murdered. Two women are dangerously ill of bad usage.

Aug. 15. Arrival of 200 Dragoons.—Some Otoes accused of depredations on missionaries and other whites made prisoners.

Oct. The Otto blacksmith left the station. One of the farmers left some time before.

The journal proceeds with its detail of outrage and violence, stating among other things that three mission families destined to the Pawnees and Onahaws are still at Bellevue, [where two at least of them have been several years already] waiting for their respective flocks to be more settled and steady! As well wait for the Missouri to become less turbulent. *Rusticus expectat dum defuam amnis.* It speaks also of the death-bed of Rev. Moses Merrill, who perishes like a true soldier endeavoring to sustain the banner of the cross among the thrice-savage Otoes, and the more than thrice-savage abominations of the American fur trade.

Religious Miscellany.

From the New York Observer.

Eminent Piety Requisite in Candidates for the Ministry.

The mere increase of numbers is not sufficient; higher qualifications are needed than have commonly been found in candidates in our day: especially a deep and abiding conviction of the truth as it is in Jesus, and a constraining sense of the love of Christ, habitually, on the mind. One minister of eminent piety is worth many whose piety is feeble, and their religious course unsteady. False religious ways have ministers enough.—When there was but one prophet of Jehovah, there were four hundred priests of Baal, and more than as many more of Ashtarothe, or the Groves. The temples of the Pagans in India and China swarm with ministers, all of whom are supported at the public expense. Where monasteries exist, they are commonly crowded, and the religious orders of the Romish church find devotees enough. Various motives induce men to consecrate their lives to a false religion. Some are influenced by a love of ease and sensual indulgence; but doubtless, the far greater numbers by religious motives; that is, by the bidding force of superstition. The mass of the people are easily brought under the influence of superstition, but with much difficulty brought to take an interest in the doctrines of truth, and the pure worship of God. No people in the world manifest so much indifference to the religion in which they have been brought up, as they who have been educated in a pure system of Christianity. Many Protestants have very little esteem for their religion, and very little veneration for the sacred office of the ministry. In most religions, the ministers of the altar stand high on account of their sacred office; and parents deem it an honor for their children to be invested with it; but many persons, among us, a little exalted above the common run of men, are resolutely averse to have their sons become preachers of the gospel. Indeed, they are apt to think that a young man who might shine in the senate, or at the bar, throws himself away, if he becomes a minister of the gospel. This shows how temporal things predominate in the minds of worldly Christians, over those which are eternal. It is a thing very favorable to the purity of the ministry among us, that it promises little to attract young men of worldly principles. They who enter it must do so on the principles of faith and self-denial. They must expect to struggle with privations, not suffered in any other of the learned professions; and they must wait for their honor and reward in another world, where "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever."

By eminence in piety, is not meant extraordinary views and exotic frames, but a deep and conscientious regard to the authority and glory of Christ. Such a steady pursuit of the Redeemer's kingdom, as leaves the person no time nor inclination, to think of growing rich, or of living in ease and luxury. Young men, who have been regularly educated in the doctrines of our standards, and accustomed from infancy to habits of regularity, sobriety, and industry, are far more likely to make exemplary pastors, when truly pious, than such as have been brought up in vice and ignorance, although they may be truly converted from their sins, and may possess a flaming zeal. Those who have the selection and recommending of young men to be taken up and educated, have a *solemn responsibility*; and on this point, there has been great indiscretion. Many youths have been taken from the plough and the shop, and placed upon the funds of the church, who after spending years at school, and

expending many hundreds, would be better returned to their original, humble, but useful and honest occupation, than to be brought into the ministry. They had neither such piety nor talents as should have induced their friends to recommend them to Education Boards. Many seem to entertain the foolish opinion, that if you can make a minister of any man, he will of course be much more useful, than in a private station. No opinion can be more erroneous; even in the new countries, a pious layman of plain understanding, is far more useful than the same man, clothed with the sacred office. I have known some laymen who could speak fluently on religion, and pleased the multitude, but I never knew a lay preacher, who did not diminish his respectability and influence by holding forth in public. Neither is it commonly advisable for men who have been long in another profession, to become ministers; they are sure to bring with them the technical habits of their former pursuits. It is a good general rule, and scriptural, for every man to abide in the calling in which he was called. And there is no lawful profession in which a person of eminent piety may not be very useful; and surely, piety and talent are needed in other callings beside the ministry. Some may think, that instead of wishing to increase ministers, the tendency of my remark is, to discourage men from entering the sacred office. I confess, that I am more solicitous to have those that aspire to the ministry, suitably qualified, than to have it filled ever so full with unqualified men. The necessity of eminent piety in ministers, need not be proved by labored argumentation. Nobody denies it. The wicked world expects it; and as far as external conduct is concerned, exact it. Let the guide of souls be what he professes to be, a man of God, thoroughly furnished to every good work. Let the youth who aspires to this office imbibe the pure and humble spirit of the gospel. Let him make thorough trial of his prudence, sobriety, and stability, before he offers himself. Let his friends also be free and faithful with their friendly counsels to inexperienced youth. Rather let them, at first lean to the side of discouragement than the contrary. Many more are pushed forward, who should remain in the back ground, than are retarded or hindered, when they should go forward. Let it be remembered that the most deserving will commonly be the most reserved and diffident. We should be cautious of encouraging a forward, self-confident youth to think of the ministry. At any rate, he should be repressed for the present. He may learn, by sore experience, his own weakness, and want of wisdom. Bring forward the timid, the reserved, and diffident youth, who needs to be taken by the hand and encouraged. But before any one is recommended to be supported by the funds of the church, let a fair trial be made of his capacity, at home. Let his first probation be in his father's cottage, or in his master's shop. There is too much encouragement given to young men to lean on the arm of charity. It would be far better to cast them for a while on their own resources. The remarks which I have made are not mere theory. A. A.

AN ENLIGHTENED HEATHEN.—By many of the more enlightened heathens, a Divine Instructor was ardently desired. In illustration of this, the language of Plato has been often cited; nor is it easy to conceive of any thing more conclusive and striking than his picture of Socrates advising his pupil to forego the usual sacrifices until a teacher should be sent from on high. In another place, speaking of such an inspired teacher, he represents, with prophetic sagacity and precision, that "he must be poor, and void of all qualifications but those of virtue alone; that a wicked world would not bear his instructions and reproofs; and therefore within three or four years after he began to preach, he would be persecuted, imprisoned, scourged, and at last be put to death." In this remarkable passage, we behold the divine philosopher, rising from a mournful survey of human ignorance, turning with an air of despondency from every earthly resource, yet eagerly thirsting for a knowledge of God, and virtue, and futurity, till his thirst grows into a desire for celestial aid, and his desire matures to an anticipation, and even a prediction, which God was actually intending to fulfil. And in uttering the desire which his words disclose, we may take it for granted, he was clothing the thoughts of a thousand bosoms, venting the secret and cherished longings of unnumbered hearts. If we, though standing in the radiance of the "Sun," which has since risen on the world, are yet sometimes conscious of impatience, and complain of obscurity, what must have been the wishes and aspirations of those who, with a keen perception of their existence, were sitting in darkness and the shadow of death?—Dr. Harris's Great Teacher.

PUBLIC WORSHIP IN FRANCE. Appropriations are made by government for 1840, of 34,491,300 francs to the Roman Catholics; 959,000 to the Protestant communions; and 90,000 to the Jews. The Roman Catholics have 35,271 ecclesiastics in active service. The Protestants have 397 pastors of the Reformed Communion, and 232 of the Lutheran. The Jews have 103 rabbis. Whole population of France is 33,540,910. The Protestants are more than 1,200,000.

Paris has no Sabbath. It is the day of the god of this world. It has about 2000 Protestant hearers, and fourteen faithful sermons are presented there every Sabbath day. Eight hundred children are in Sabbath schools—two-thirds of them are Roman Catholics.

RELIGION IN POLYNESIA. It is stated that in the Navigators' Island there are 23,000 natives receiving Christian instruction. In the Harvey Islands, the schools contain 3000 children. In the Georgian Islands, an interesting revival of religion has been witnessed, and many added to the churches. And in the Society Islands the congregations are very large. How great the change effected by the progress of truth in the islands of the sea, within a few years! What a blessed illustration of the gospel as the power of God in the divine renewal of depraved human nature!

MORALS OF CHRISTIAN AND MOHAMMEDAN GOVERNMENTS. It is remarkable, that while nominally Christian governments are licensing the sale of poison in the form of ardent spirits—the government of Turkey is prohibiting the cultivation of poison. It is stated that the Ottoman government has dispatched into all the districts in which opium was cultivated, firmans addressed to the governors, requiring them to cause grain to be sown in all the fields, which have heretofore been appropriated to the production of that drug.

THE MISSIONARY INSTITUTE AT BASEL, SWITZERLAND. This Seminary, which during the life of the venerable Blumhardt, sent into the field of Missionary sacrifice and toil, so many faithful men, continues in a highly flourishing condition. Dr. Blumhardt has been succeeded in the superintendence of the institution by Dr. Hoffman, who is represented as possessing eminent qualifications for the station—having made the subject of Christian missions the study of his whole life.

WEST INDIES. The missionary intelligence of the United Brethren states that there has been a visible improvement in attendance on public worship, and increased eagerness to learn to read the word of God, among the colored population, since their emancipation; and that the work of instruction on the part of the government, and of the missionaries of all denominations, is carried on with unabated vigor. Several churches, and nine new school-houses were built at the stations of the United Brethren in 1837. Two-thirds of the expense of the school-houses was furnished by government.

CAPE VINCENT, N. Y. An interesting work of grace commenced at this place, with sudden power about the middle of September last; and about seventy-five are numbered as the fruits. The church has been aroused, purified and strengthened, and many of the youth and some heads of families gathered into the fold.

BALTIMORE. It appears by the Philadelphia Episcopal Recorder, that the revival in Baltimore has reached the Episcopal church, upwards of two hundred have been confirmed in two of their churches, within a few weeks.

The American Board of Commissioners for Foreign Missions, are about sending a printing establishment and printer, to the mission of the Reformed Dutch Church on the Island of Borneo.

The Baptist churches in this State report a scene of general religious prosperity.

VOLUME DISTRIBUTION IN THE CITY. About sixty individuals belonging to the different churches in the city, met in the Depository on Monday evening last, and each agreed to aid in the distribution of the bound volumes of the Society, in a particular section. On Tuesday afternoon the work was commenced, and by Thursday evening more than two hundred libraries and a thousand single volumes, were sold—in all about four thousand volumes; and yet perhaps not more than a third part of the city has been visited. This shows what can be done by private members of the church, when they engage in any good work with enlightened zeal.—Boston Recorder.

COMMUNICATIVE NATURE OF CHRISTIANITY.—It is interesting to look not only at the communicative nature of Christianity, with respect to the diffusion of knowledge, but to the probable permanency of its influences, compared with that of ancient kingdoms. Take Egypt for example. The wisdom of the Egyptians was proverbial, yet how little has the world profited by them. They were once the people, and their wisdom died with them. The world, instead of being taught by them, sends her wise men to spell out what they thought and said, from their hieroglyphs. Concerning the knowledge which these emblems were intended to impart, "Destruction and Death say, we have heard the fame thereof with our ears. We think of Chompollion in a mausoleum, lying on his back, far up under the roof, sketching the mystic signs. So passes the wisdom of this world which knew not God. Will any nation which receives and retains Christianity ever become a desert, and its places of sepulchred grandeur echo to the foot-fall of the solitary and adventurous traveler, searching what manner of time, the indentures of its caves and ruins indicate? We believe it